831

[For poems, songs and ditties about romantic love, see category 116, pp. 140-228.]

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

cannot meet the demand and her kin will not help, the lover can only elope with her. Then they seek refuge either with the Ḥammar between the middle Euphrates and Tigris, or with the Lhejb in the vicinity of Aleppo, or, perhaps, with the Sirḥân and Beni Ṣaḫr on the southwest border of the Ḥawrân. Once there the lovers care not in the least for either the husband's or the wife's relatives. An elopement carried through successfully dissolves the marriage as completely as a divorce itself.[1] The eloper may now make the woman of his heart his lawful wife but must not return with her to his kin before a reconciliation with her former husband and relatives is effected; otherwise he would expose both himself and her to taunts of every imaginable kind. Therefore he sends to them one messenger after another with entreaties for a reconciliation, which, however, is not easily attained. The former husband is generally obdurate much longer than the woman's kin. These accuse the husband of having himself caused the elopement by his unwillingness to let her go and also because he was unable to guard her better in the first place. They sometimes go even as far as to threaten that they will demand from him compensation for staining their honor, should he not forgive both the lover and the wife with whom he has eloped. For has she not been carried away from them as much as from him? And was he not her proper guardian and protector? The deceived husband must not kill either the eloper or the woman, for then he would furnish a reason for revenge. An elopement of a married woman is brought about by stratagem, not by force, and stratagem is not punishable with death.

If a plain but healthy girl cannot find a husband, it is the duty of her nearest kinsman with whom marriage is permissible to marry her; should he refuse he would be a butt for jokes among all his kin forever. In this manner a girl of al-Wiṯre (or al-Wuṭara), subject to Ebe. Fâ'ûr of the 'Ebede tribe, was married in 1909.

PENALTIES FOR UNCHASTITY

Whoever accuses a female, whether girl or woman, of unchastity and cannot prove it, forfeits his hand; this is cut off by a kinsman of the accused. If he puts himself in good

[1] [Errata: See p. 712, col. 116 for correction of line 8 from bottom]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539x 233 *Dalfât* is a region where neither moon nor stars shine and to which men who have sinned against their tribe are sent by Allâh.

Râ'i-l-bwejt ad-dûni — On the little bed of the owner
bifrejješeh ḥoṭṭûni. — Of the next tent lay me.

Jâ lâbs aš-šanâber — O thou wearing a variegated shawl!
jâ riḥtak 'anâber — Oh, thy scent is like amber,
jâ ḥabber min ḥw ḥâber. — Let who will say what lies on his mind.

Šanâber, a pretty shawl in which the fair ones wrap themselves.

Rummântên be'ûdah — Two pomegranates on the stalk,
bêż al-ḥamâm nehûdah. — Or eggs of a pigeon, are her breasts.

Al-bel w-ummi — Thou who wouldst beat the camels and my mother
jâ żarebha lâ tâmenni — Hadst better look out for me.

Aṭ-ṭawil abu 'aba' — The tall one in a black mantle
w-aṭ'arḳašah w-arḳah — I shall seize and climb up to her,
abṛi ḥabbe ṭenâjah. — For her teeth I want to kiss.

Ta'arḳaš is said of a man pulling himself up with his hands and planting his feet firmly against the ground with great exertion in order to climb a steep rock.

Ḳalbi jwedd aḍ-ḍî'a — My heart loves a lewd woman
'ala-l-wa'ad scrî'a — Who is wont to hasten to the meeting
jâ mtakkat al-'aba — Dressed in nothing but her cloak —
râs al-ḳajje lâ telḥah. — Her body she must not shave.

[831] *Ḍî'a* is a woman commonly known as granting her favors to any man. This applies to the divorced women who cannot marry again. *Mtakk al-'aba'* signifies a man whose shirt has been washed and hung up to dry, while he, clad in his cloak, sits or walks about waiting for it.

Ḥalamt w-ena nâjem — In my slumber I dreamt
bim'aźraḳ al-weššâjem — Of those adorned with blue tattooing;
jâ lejt ḥelmi dâjem. — Oh, may my dream last forever!

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

3. Am

nowm sâz al-lowm, sleep is the cause of reproofs, because at night, when the guards are fast asleep, the activities of the Bedouin's enemies, whether men or beasts, are most successful. He that keeps awake can prevent evil. *Ŝelâfiḥ* implies the lack of a certain thing; thus, "*Waredna hal-mokr sakweh ŝelâfiḥ*" means "We wanted to water in this rock cistern, but there is little water there." 4. *Arrizk betûl al-ḥaṭa'*; he whose pace is longer will win more, can go farther. *Fiḥ* (sing., *feiḥa*) are good-tempered, enduring she-camels. The rider of such will reach distant places where he can get booty more easily. 5. *Jidûk* signifies the continual motion of the rider's two heels, which tear the animal's hide by constantly rubbing against it. '*Ajrât an-neṣa*' are she-camels used for raids to distant places. A raiding troop cannot spend the night in a large plain surrounded by mountains, *ad-daww*, for it is impossible to build a fire there; it would be seen far around. The she-camels must, therefore, exert their whole strength to cross such a plain as quickly as possible in order to reach a region with deep, hidden gullies before sunset. 6. Behind the camel saddle the Bedouins fasten one or two pairs of many-colored ribbons, *sefâjef*, which, fluttering with every step the she-camel makes, are seen now far behind the animal, now high above or below it. The waving of the ends of these ribbons reminds the onlooker of the motions the falconer makes with a piece of cloth when he wants to coax a falcon to return to him. These cloth pieces, *malâwiḥ*, also float out, to vanish the next moment, according to the motions made by the falconer. 8. The guard watching the camels is called *ǧanah*. For this duty the bravest youths, as a rule, are selected, objects of warm desire on the part of many a married woman dissatisfied with her easy-going, often cowardly husband. A woman of this sort is known as *ṭamûḥ*. She would not bear sons resembling their father. 9. *Akwaḥ al-'ajn*, means "[a good marksman] half closed his eye." Such eyes send out sure death, for they are *ḏawâbiḥ*, killers.

539x 577x [513] [831] [826]

Seize Opportunity When It Offers

Elja' habbat rijâḥak hebb ma'ha
w-lâ budd illa-r-rijâḥ min as-sukûn
w-en darrat rijâḥak w-eḥtelebha
w-lam jidra-l-ḥadr limin jekûn.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539*

malbûsaha rîš an-na'am
w-mdellelen ḳa'ûdaha
rašûšaha damm al-ḥamar
w-al-bizr ṭal' enhûdaha.

A beauty is leaning towards us,
And how prettily she stands up in her litter
In ostrich feathers dressed;
She rides on a camel with gay trappings.
Stained by red blood is she,
And her breasts appear like lead bullets.

A young girl, with her breasts bared, sits in a fancy litter and during the fiercest fighting encourages her countrymen to persevere. *'Ûd* is the essential part of the litter.

Aškar ḏwâjeb 'aḏḏaḥak
w-arwâk naḳḳâz al-ǧa'ad
walad ar-radi lâ tâḥeḏeh
jiǧik miṯl abûh walad.

The one with his braids dyed blond is a hindrance to thee,
And he yearns for thee, he who often dishevels plaited hair.
The son of a degenerate thou hadst better not marry,
Else thy son will be like thy husband's father.

[831] The *eben al-'amm*, or nearest kinsman whom it is permissible for her to marry, has a right to the girl since he has reserved her for himself, *ḥaǧǧarha*. He is a hindrance to the girl, because he lusts, *rawa*, after her; *rawa* is more sensual than *hawa*. *Hawjân* means an enamored one, while *rawjân* is a man lusting for sexual intercourse. *Ğa'ad* is the plaited and combed hair, consisting in the case of a girl of *ḳuṣṣa*, or hair trimmed above the forehead; of *ẖidle*, small braids made of the trimmed hair above the forehead; and of *ḏwâjeb*, long plaits on the upper part of the head and above the ears. *Naḳḳâz al-ǧa'ad* is a man passionate in sexual intercourse, thus dishevelling the woman's hair. The Rwala call such a man *radi*, a degenerate, and dislike their daughters [827] to marry him. Just as he has inherited his bad qualities from his grandfather, her son would be like his father. The Rwala firmly believe that both good and bad qualities pass from the grandfather to the grandsons.

757 On falling sick a Rwejli instantly ties into his hair or to his head rope some red or green thread as a preventive, *heǧâb*, against pain. If he gets worse and the home remedies will no longer suffice, his relatives send for a seer, *ṣâḥeb as-sirr*, entreating him to come and help the patient. A she-camel is promised to Allâh as a sacrifice for restoring health to their sick relative in these words: "O thou face of Allâh, if thou curest this man and liberatest him from the captivity of his disease, I will give thee this she-camel in sacrifice; *jâ waǧh allâh in ṭajjebt hal-walad w-fakkejteh min hal-maraṣ ilak hal-ǧezûr.*"

752 Fractures are healed by a Bedouin versed in the art. He sets the broken bone, lays the limb between narrow boards, and then packs it round with dough made of barley flour, salt, and eggs, or lacking these of tragacanth, *ḥelbe*. This composition hardens like rock. After the expiration of twenty-five days the bandage is loosened but it is not removed until after forty days. During that time the patient must not eat anything sweet and is fed on meat only, or, if that cannot be had, on milk.

752 757 A small wound is called *ṣwâb*, a large one *ǧurḥ*. The wounded man, *ṣawîb*, is assigned a separate corner in the tent always on the windward side, so that no bad odor can reach him. Any scent, *riḥa*, opens the wound anew, increasing the pain and swelling, *tirfer* or *tizerr*. Harmless are the odors of tar, *ḳuṭrân*, and the drugs of *ḥantita*, *ǧawelijje*, *ebhel*, *se'ed*, *ḥawaǧaswa*, *'ûd al-ḥawa*, *ḏamm al-eḫwên*, the smoke from the camel manure, *ǧelle*, tobacco smoke, and sulphur. The wounded person stops his nose with the *ḳejṭarân* or *ḥantita* drug as a protection against injurious odors. Also he must deny himself sweet dishes, which according to the local belief would cause the wound to fester, *jiddi*, still more. At first soap is applied to the wound, later the *subl* drug. The urine of little children, *bowl al-wurdân*, is used in cleaning wounds.
[521] As the wound could not heal if reached by the light of stars, the couch of the wounded person is curtained on all sides by clothing and carpets, and he must not leave it even to satisfy his natural wants. If it is intended to camp in the same place for some length of time, a separate small tent is put up for the patient, closed on all sides, *ḥeǧra*, and at some distance
752 from the camp. Visitors sit round the tent and converse with
758 him, but no one will go inside except his nearest relative. For
831 there might be a visitor who, having just had sexual inter-

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

752
course, has not yet washed himself, and such an unclean one, 758
neǧes, would make the wound still worse, *mustarfer*: The visitor 831
salutes with the words: "May thy evil disappear! *jizûl šarrak*." Or: "May it disappear and not come over thee any more! *jizûl w-lâ jiǧîk*." To avoid informing the patient that he looks ill, [576]
and thus frightening him, the visitor says: "It seems to me thou hast a healthy color, perhaps nothing ails thee," the patient's reply usually being: "By Allâh himself, nothing is the matter with me, merely so and so."

If the patient gets worse, nobody must mourn. "We have 761
a soul, and he has a soul obeying Allâh. *ma'ana nesem w-ma'eh nesem taḥat allâh*." The patient gets worse every Wednes- 777
day and Friday, for these are the heavy days, *jowm aṯ-ṯakîl*, for him. Likewise every sixth, sixteenth, and twenty-first day of the lunar month aggravates the condition of the patient and spreads the news of his illness, *mubajjeḥ al-ḫabar*.

A demoniac is called *mḥarfal*. As such they consider the 732
imbecile, the demented, and the insane. If he does not get well soon, he is fettered and allowed to perish of thirst.

If a mad dog, *čalb mṛalâṭ*, bites, *ji'azz*, a man, sulphur 752
is applied to the wound, which is then burned with a red-hot 758
nail. After forty days the injured person generally is stricken with rabies. Then they fetter him and throw hot ashes on his head until he dies.

In the case of a snake bite the soothsayer, *ḳarrâj*, is sent 752
for and cures the bitten man with his spittle. The *ḳarrâj* 755
learns this art from a member of the Rifâ'ijje Order at an-Nuḳra in the neighborhood of Damascus, paying one quarter of a *meǧîdijje* (22.5 cents) for tuition. No snake can harm a *ḳarrâj*.

Bites of scorpions and poisonous spiders are cured by wrapping the wounded limb in a raw skin or by laying the patient in an oblong pithole, the bottom of which is covered with camel manure thrown over camel urine, *'abas al-bel*. Then, covering the patient up to his head with clay or sand, they build a small fire at his side to make him sweat thoroughly. But to prevent him from falling asleep they shout at him: "O thou who has been bitten by an *'ankabût* spider, wilt thou live or wilt thou die?" He must answer: "I shall live, I shall live, not die."

A person seriously ill appoints a guardian for his young 763
children with the words: "O So-and-So, I do not know what 429